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LOOKING AHEAD

In this chapter the Holy Spirit invites you to ►

EXPLORE the diversity of liturgical rites in the Catholic Church.

DISCOVER how the Church reflects God the Holy Trinity.

DECIDE on a Christian way to resolve conflicts.

CHAPTER

7

UNITY from DIVERSITY



► Which faiths are represented in your local community?

In most towns and cities across the United States, you can find people of all faiths. Synagogues, churches, mosques, and the like are common places of prayer. Among Christians, there are different faith communities. Some are Roman Catholic, others are founded by Christians who prefer to have no formal affiliation.

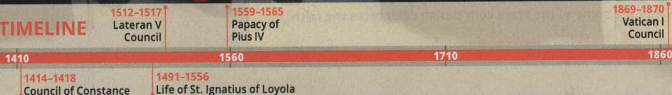
Over the centuries, Christians have become divided, despite Jesus' prayer that we remain one as he and the Father are one:

And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.

JOHN 17:22-23

► What do you think divides Christians the most?

TIMELINE



Diverse CELEBRATIONS

The Catholic Church is “one” as professed during Mass in the Niceno-Constantinopolitan Creed. The unity of the Church comes from the unity of the Divine Persons of the Trinity. This unity is expressed in diverse ways, which affirms that the Church founded by Christ is “catholic” or universal. The universal Church is the sign and instrument of salvation for all peoples. The diversity of rites within the Catholic Church expresses both her unity and her universality.

Different Rites

The Catholic Church is the new People of God. The Church is united with the Pope in teaching the truth of Divine Revelation, in proclaiming the Gospel, and celebrating the Seven Sacraments.

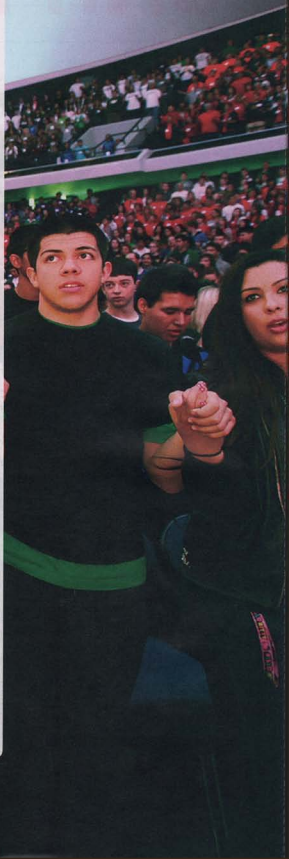
Although many Christians had split off from Rome in the Great Schism of 1054, a number of Eastern Churches remained in communion with the Pope. Thus the Catholic Church today is comprised of Churches in the West and Churches in the East. These Churches are often grouped according to the rites they celebrate and the faith traditions they share in common. A **rite** is the way people express their faith according to their particular culture, time, and place (see Code of *Canons of the Eastern Catholic Churches* 1990)

The Roman Rite

The Catholic Church in the West has the Roman Rite, in two forms, the Ordinary Form and the Extraordinary Form. The Ordinary Form is celebrated in the United States according to the *Roman Missal*, first promulgated by Pope Paul VI in 1969 and is now in its third English translation. The Extraordinary Form is celebrated according to the *Roman Missal* of 1962, promulgated by Pope John XXIII and dates back to 1570.

Other rites in the West include the Ambrosian Rite, the Bragan Rite, and the Mozarabic Rite. Some religious orders and communities also celebrate their own rite, such as the Carmelites, Dominicans, Carthusians, and now those Anglicans who are in full communion with the Pope.

► What are some of the ways your parish celebrates the faith?





Melkite priest celebrating Mass in Nazareth, Galilee, Israel

The Eastern Rites

The Eastern Catholic Churches celebrate various rites too. These include rites such as Armenian, Byzantine, Chaldean (East Syriac), Coptic, and Maronite (West Syriac). The Maronites have always been in communion with the Pope, and have as their liturgical language Aramaic, the Semitic dialect used during Jesus' time. The Maronite liturgy is attributed to Saint James and the Church of Jerusalem.

The Alexandrian Churches

The Church of Alexandria traces her roots to the desert traditions of Egypt and attributes their liturgy to Saint Mark the Evangelist. The Alexandrian Churches include the Coptic and Ethiopian rites. The origins of this community of Churches began after the Council of Chalcedon in 451. While the Alexandrian Churches recognize the Pope as the leader of the universal Church, they are governed by a patriarch, whose role in the Church is different than that of a bishop.

The Byzantine Churches

The Church of Constantinople (Byzantium) has her origins in the Middle East. This family of Churches celebrates the common faith of the Catholic Church according to traditions and rites fashioned by the influence of Greek, Byzantine, and Semitic cultures. Unfortunately many of these Eastern Churches are not in communion with the Pope. However, Pope John Paul II often referred to them as "sister Churches" (see *On Commitment to Ecumenism* 56). Those in communion with the Pope include Melkite Catholics, Romanian Catholics, Ruthenian Catholics, and Ukrainian Catholics.

Disciple POWER

REVERENCE

As one Church, we worship God with great diversity. Reverence is related to piety, which is one of the seven Gifts of the Holy Spirit. Our common attitude of reverence for God and his creation helps us to celebrate with unity. With reverent hearts and minds, we give praise to the Father, in the Son, through the Spirit. The attitudes of reverence and respect accompany pious activity.

FAITH JOURNAL



Research one of the Churches in communion with the Catholic Church.

Find that Church's relationship to an ancient city and the liturgy's attribution to an Apostle. Write down what you find here:

► FAITH FOCUS

How is the Church a reflection of God?

► FAITH VOCABULARY

Magisterium

rite

schism

Visible Unity

The Pope, the bishop of Rome, is the successor of Saint Peter the Apostle whom Christ chose and commissioned to be the visible foundation of the Church. He is the pastor of the universal Church to whom the keys of the Church have been entrusted (read Matthew 16:13–20). The Church has continually taught that the “universal Church is seen to be ‘a people brought into unity from the unity of the Father, the Son, and the Holy Spirit’” (*Catechism of the Catholic Church* 810).

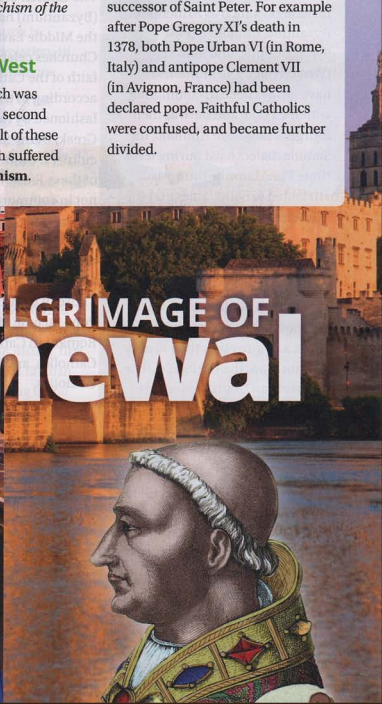
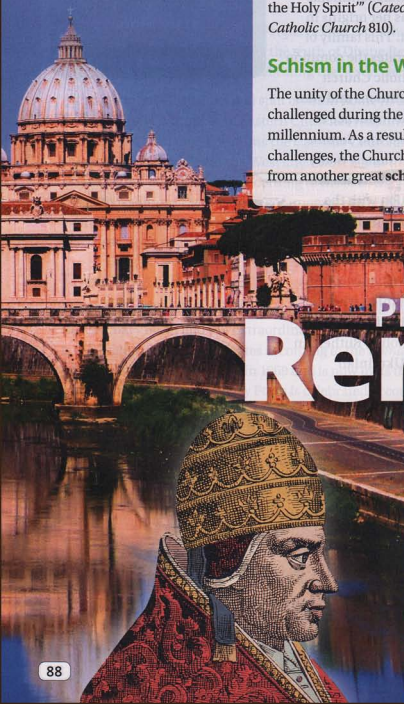
Schism in the West

The unity of the Church was challenged during the second millennium. As a result of these challenges, the Church suffered from another great **schism**.

During this time, the Middle Ages, nations were a mix of the State and the Church. Many countries had a state religion. In 1378 the Avignon Papacy ended under Pope Gregory XI, who returned the papacy to Rome. As a result the French monarchy and ruling class were not pleased, and the relationship between European kings and the Pope dramatically changed.

What followed was a series of events in which rivals to the bishop of Rome arose, each claiming to be the successor of Saint Peter. For example after Pope Gregory XI's death in 1378, both Pope Urban VI (in Rome, Italy) and antipope Clement VII (in Avignon, France) had been declared pope. Faithful Catholics were confused, and became further divided.

PILGRIMAGE OF Renewal



This schism finally came to an end at the Council of Constance (1414–1418) with the election of Martin V, and the papacy remained in Rome. As a result of this council, the Church began to be referred to more commonly as the Roman Catholic Church.

Unlike the Great Schism of 1054, the Western Schism was not based on doctrine but a result of political divisions within the Church. This schism was a reflection of the divisions occurring across Europe during the Middle Ages.

► Why do you think having only one pope is important to the Church?

A Pilgrim People

The Church is one, holy, catholic, and apostolic because of God, whom she is to reflect. The Church is one because of the unity of the Holy Trinity. “The Church is one because of her ‘soul’...the Holy Spirit, dwelling in those who believe.” (CCC 813). The mystery of the Church includes both visible (in history) and invisible (spiritual) dimensions. So though the Church is in the world, she is not of this world. This is why we can refer to the Church as a “pilgrim people.” She is Christ’s sign and instrument of salvation guiding people to Heaven (see CCC 776).

Many changes in the religious, political, cultural, and economic conditions of the fourteenth through sixteenth centuries in Western Europe sparked a desire

for reform of the Church. Tragically, several attempts at sincere reform resulted in faith communities separating themselves from the Catholic Church.

Reform in England

In England John Wycliffe (1330–1384) called for a reform of the lifestyle of the clergy and the spiritual care of the laity. Among the teachings of Wycliffe that lead to his separation from the Catholic Church was his teaching that papal authority had wrongfully usurped the authority of the Bible. The teachings of Wycliffe that were contrary to the teachings of the Church were condemned at the Council of Constance, and he was excommunicated.

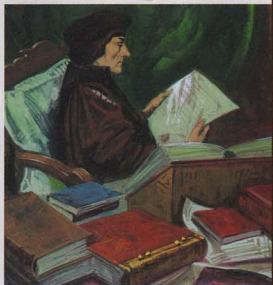
Dutch Reform

Desiderius Erasmus (1466–1536) was a Dutch writer who became convinced that the Church needed to reform from within. Erasmus advocated for a more humanist approach to sharing the faith of the Gospel with the people. This means that the pursuit of the perfect person is possible through the learning of great literature and the culture of antiquity.

Erasmus never separated from the Church. Influenced by Saint Thomas More and others, Erasmus translated the Bible and the writings of the early Church Fathers to promote the study of the Bible and virtuous living.

Catholics BELIEVE

The Church’s first purpose is to be the sacrament of our communion with God. In the Church, the unity of humanity has begun because she gathers us as the People of God. And together the faithful in Christ are the one Body of Christ and the one temple of the Holy Spirit (see CCC 776).



Faith CONNECTION

Describe your Catholic identity to a friend or classmate.

Desiderius Erasmus of Rotterdam (1469–1539)

DID YOU KNOW?

The Puritans who came to the Americas seeking religious freedom were part of the English Reformation. Originally, they wanted to purify the Church of England of its Roman Catholic tenets and practices. They were highly influenced by Calvinism.

Martin Luther's 95 Theses (Martin Luther nails the 95 Theses to the door of Wittenberg Cathedral), 1872 (oil on canvas), by Ferdinand Pauwels



The Protestant Reformation

Martin Luther (1483–1546) was a Catholic priest and Augustinian monk who also called for reform within the Church. Unfortunately, his reforms lead to his separation from the Church. The reform begun by Luther and others, like John Calvin, is known as the Protestant Reformation.

Luther began his quest for reform with no thought of leaving or dividing the Catholic Church. His initial calls for reform were directed to the authorities of the Church. Luther challenged the Pope and bishops to correct what he saw as abuses of their authority and to better respond to the spiritual needs of the faithful. Sadly, this led to a series of erroneous teachings about grace, Sacred Scripture, and the Sacraments. Furthermore Luther questioned the legitimate authority of the Pope, and his teachings about the ministry of priests were in conflict with the Church's teachings. In 1517 Luther wrote down his demands for reform in *The Ninety-Five Theses*.

Tragically, Luther's efforts at reform started a cascade of revolts and divisions that splintered the unity of the Church. Kings, princes, and governments, for political and financial reasons, used this reformation movement to gain control over the temporal authority of the Church. Luther's efforts and their divisive results have left the unity of the Church splintered to this day.

Reformation from Within

At the middle of the sixteenth century, the Church formally declared her own reformation from within. The Council of Trent (1545–1563) was a direct response to the reformation movements within the Church and to the Protestant Reformation. At Trent the Church developed various ways and means to renew the spiritual health of the pilgrim Church and to clarify and reassert her doctrinal teachings. Of particular focus was clarity on doctrinal teachings, importance of Sacred Scripture, and the formation of priests.

Catechisms. In order to promote widespread understanding of authentic Church teachings, the *Roman Catechism* was drawn up after the close of the Council of Trent. This document served as the basis for the *Baltimore Catechism*, which was widely used in the United States of America as a primary source for the education of the faithful prior to the current *Catechism of the Catholic Church*.

► How did the Church respond to the Protestant Reformation?



The Council of Trent, 1563 (oil on canvas)

Sacred Scripture. In response to various individuals claiming their own interpretation of the Bible as true, the Church reasserted at Trent that the **Magisterium**, or official teaching office of the Church, and not individuals, has the authority to authentically interpret the Word of God, whether as Sacred Scripture or as Sacred Tradition.

Formation of Priests. The Council of Trent also mandated a complete reform of how priests were to be trained. The seminary system which provides for the spiritual and academic formation of priests today is a direct result of the Council of Trent.

In addition to its clarification of doctrine, the Council of Trent took seriously the need to reform other areas in the life of the Church. After Trent, the Church instituted a whole series of internal measures to reform and renew Catholic life. The Council of Trent was enormously influential in defining and shaping Catholic identity for the next four hundred years.

Charles Borromeo

In the years immediately following the Council of Trent, Charles Borromeo (1538–1584), a cardinal and the archbishop of Milan became instrumental in establishing the reforms of Trent. On behalf of Pope Pius IV, Charles oversaw the composition of the *Roman Catechism* and the *Roman Missal*, the Church's liturgical book. He supervised the Church's implementation of many efforts to instruct the people in the faith. Cardinal Borromeo established seminaries for the training of priests, and worked to improve the way the Church celebrated the Sacraments. He used the wealth he inherited from his family for the care of the poor, and often personally tended to people who suffered from starvation and diseases. His death at the age of forty-six was caused, in no small measure, by the way he gave of himself in service to the Church.

DID YOU KNOW

By the end of the sixteenth century, the list of reformers who separated their followers from the Church of Rome included John Calvin (1509–1564), Philipp Melancthon (1497–1560), Ulrich Zwingli (1484–1531), King Henry VIII (1491–1547), and Archbishop Thomas Cranmer (1489–1556).



St. Charles Borromeo administering the Sacrament to a plague victim in Milan, 1576 (oil on canvas)

Faith CONNECTION

With a partner make a list of some reforms you see needed in your parish.

DID YOU KNOW?

In the centuries after the Council of Trent, holy men and women formed a number of religious orders. Many, such as Saint Ignatius of Loyola (1491–1556) and Saint Vincent de Paul (c. 1581–1660), devoted themselves to living the Works of Mercy. Others, such as Saint Teresa of Ávila (1515–1582), dedicated themselves to promoting spiritual renewal and working to reform religious orders and communities.

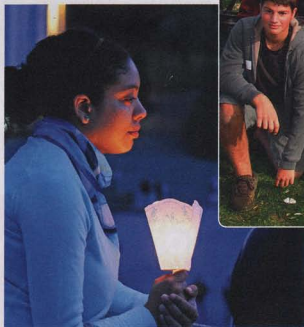
Continual Reform

The reformations unleashed waves of energy and zeal into the Church. The efforts begun by Saint Charles Borromeo were carried on by a litany of others and continue today.

As a result of the reforms of the Council of Trent, the Church preserved the treasures of the faith handed down from previous generations. In an effort to continue the renewal of the Church, Pope Pius IX called the First Vatican Council (1869–70). This Council addressed a number of issues, including:

- how the Church passes on God's revelation,
- the teaching office of the Pope and of the College of Bishops who have the charism, or special grace, to authentically teach in matters of faith and morals without error, and
- the relationship between the use of faith and reason in our search to understand the meaning of God's revelation.

As you know from your study of history, this was also a period of expansion in trade between Europe and the rest of the world. Missionaries from many religious orders accompanied explorers and brought the Gospel to the New World and other lands.



Faith CONNECTION

What new ways do you think the Church can use to spread the Gospel today?

DEALING with CONFLICT

Throughout the Church's history, the Church has dealt with conflict through reform. Think about how you would deal with the following conflict:

Your family has one computer. You have to finish your history report. Your sister seems to be e-mailing all her friends. You ask her if you could please use the computer. She says, "No way!"

Check what you would do:

- | | |
|---|--|
| <input type="checkbox"/> Plead with her, make a deal. | <input type="checkbox"/> Ask her nicely again. |
| <input type="checkbox"/> Tell your mother or father. | <input type="checkbox"/> Walk away upset. |
| <input type="checkbox"/> Scream and get angry at her. | <input type="checkbox"/> Negotiate a compromise. |

WHAT IS CONFLICT?

Conflicts occur when people have different opinions or opposing points of view or different needs.

It can also occur when people are being selfish and disregard the needs of others. For example, if I want what I want when I want it, and I do not care about your wants, there is a conflict. Most conflicts can be resolved peacefully if those involved are willing to work at it.

SOMEWHERE ELSE

THIS WAY

THAT WAY

RESOLVING CONFLICT

Here are some suggestions to help you resolve conflicts peacefully:

1. Ask the Holy Spirit for guidance.
2. Share your opinion, state your need, make "I" statements. For example: "I need to use the computer for about an hour to finish my report. Could you please e-mail your friends later?"
3. Avoid being judgmental, sarcastic, or offensive. Statements, such as "You are so stupid. No one in their right mind would spend hours e-mailing everyone in the universe," invite conflict.
4. Focus on the specific problem or disagreement. Do not bring up stuff from the past, such as "Six months ago I let you play my video games all night."
5. Listen to the other person's point of view. Hear what they are saying. Keep your mind open and be flexible.
6. Focus on the facts. Focus on the needs that are expressed, not just your wants.
7. Be respectful. Use good manners and common courtesy. Name-calling, being stubborn, and being offensive only increase conflict.
8. Try to avoid win/lose situations. Find the best possible solution to the problem. Bring it to a win/win situation so that both needs can be met.

In a small group discuss how to resolve the computer-sharing dilemma.



MY FAITH CHOICE

This week I will practice one of the above skills. I will seek peace in love through respect for God, others, and myself. I will:

PRAY

God, you are the source of unity and holiness. Encourage me to resolve conflicts with peace and respect. Amen

Recall

Define each of these faith vocabulary terms:

1. Magisterium _____
2. rite _____
3. schism _____

Write a brief paragraph to answer both of the questions below.

4. Describe the Catholic Church prior to the Council of Trent.

5. Describe the Catholic Church after the Council of Trent.

Reflect

Using what you have learned in this chapter, reflect on and describe in your own words the meaning of this statement:

By the power of the risen Lord [the Church] is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world, faithfully though darkly, the mystery of its Lord, until, in the end, it will be manifested in full light.

VATICAN II, LUMEN GENTIUM [DOGMATIC CONSTITUTION ON THE CHURCH]

Share

Discuss with a partner how the Church is a reflection of God.

WITH MY FAMILY

Discuss with your family how we are a pilgrim people of the Church working to live faith in Christ fully and alive.

To Help You REMEMBER

1. Through her diversity, the Church expresses oneness and universality.
2. The Catholic Church is one and holy because of God.
3. The Church has continually reformed in order to be the light of Christ in the world.



Remain in MY LOVE

Leader: A reading from the Gospel according to Saint John.

Reader 1: I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.

Reader 2: If you remain in me and my words remain in you, ask for whatever you want and it will be done for you.

Reader 3: As the Father loves me, so I also love you. Remain in my love.

Reader 4: If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love.

Reader 5: I have told you this so that my joy may be in you and your joy may be complete.

Reader 6: This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you.

Reader 7: I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father

Reader 8: It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you.

All: Amen.

JOHN 15:5-16